1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

852 565 The next day was entirely uneventful. Wanias played about as usual, and there was no dancing or any other ritual.

On the following day there was great activity in preparation for the evening's events. Four pigs were killed in the early morning, and cooked in the usual manner. One had been killed some days before, and partly smoked, and another was cooked at a house [435] some distance from the village, making six in all, each worth, to the natives, the equivalent of anything from £5 to £10 in our money, this indicating that the occasion was one of considerable importance.

852 565 436 Just before sundown Wanias was arrayed in several lengths of shell currency, which were wound round and round his waist. The ornamented hood was again laid over the two large taro plants, which now had black and red stripes painted on them. Behind, hanging from the roof of the hut, were two lengths of the most highly prized kind of ceremonial currency (*imun*), one made of the [523] teeth of the flying fox, the other of porpoise teeth. This latter string was an heirloom of great value. To it was fastened a tooth of Pinari's (Wanias's mother's mother's brother) which had recently fallen out; a toe from the foot of Kakari (Wanias's mother's brother) which fell off a short time before as the result of a bad septic sore; and the little finger of a famous enemy.[1] Wanias was [302] seated on the hood with these relics behind him. His hair was newly painted, red all over except for two dabs of black, one over each ear. All the other small children of the village were painted in the same manner.

852 565 602 The women began walking round as before, with the usual yells (*waki*). Presently Pesē hoisted Wanias on to the ceremonial pack which she carried, and went round with him seated on it. This is noteworthy, because, since she stands to him in the relation of *watʃitʃio*, in the ordinary way no physical contact is permitted between them. All his maternal relatives then started a ceremonial wailing, as for the dead. Matēv, his maternal grandmother, and her

[726] [727] 266 [1] The story of this little finger is as follows: Sapia, a warrior of the Habou people who live in the hills, killed Bururuk, a *tawasa* of the coast, cut off his finger and his mouth and took them back to the hills with him. The coast people killed Sapia in the bush. Mawon, a relative of Sapia, avenged him by killing some of the coast people. Ten men from coastal villages went and lay in wait for Mawon, who was eventually killed by Na'uston, Pinari's *tase* (mother's brother). Mawon was eaten, but Na'uston kept his little finger, in revenge for the similar insult to Bururuk, Na'uston's *kiar* ("brother"), and this is the relic that now hangs on the string of ceremonial currency.